

AULIM LUZ.

A S E R M O N,

Preached at the Opening of
NORTHAMPTON CHAPEL
(Formerly called the PANTHEON),
In the SPA FIELDS, ISLINGTON;
On SUNDAY, JULY the 6th, 1777.

By HERBERT JONES.

Thou shalt be called by a new Name.

Isaiah lxii. 2.

L O N D O N:

Printed by H. HART, Crane Court, Fleet Street:
And sold by E. JOHNSON, in Ave Maria Lane; W. OTRIDGE,
behind the New Church in the Strand; and at
NORTHAMPTON CHAPEL.

[Price SIX-PENCE.]

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SEER M O N

Presented at the Opening of

NORTHAMPTON CHAPEL

(Formerly called the PAN THEON)

In the Great Piazza, Westminster

On SUNDAY, July the 6th, 1857.



By HERBERT

James

L O N D O N

Printed by M. HART, Great Court, West Wall

And high printed in the Great Court, West Wall

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[The Six-Francis]



A
S E R M O N

Preached at the Opening of
NORTHAMPTON CHAPEL.

GENESIS xxviii. 19.

And he (Jacob) called the name of that place Beth-el; but the name of that city was called Luz, at the first.

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O creature can alter the nature of things. The Ethiopian cannot change his skin, nor the leopard his spots: neither can they do good, who are, by nature, accustomed

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to do evil. — But, with God, all things are possible. He can change the nature of things. He can make the wilderness, which naturally is barren, become fruitful as the garden of Eden. The rock of flint, than which nothing is more opposite to fluidity, shall, at his word, gush out in streams, and be a fountain of running waters. That which is altogether evil, he can form into the most perfect good. — The heart of man, which, for the numerous abominations in it, is compared to a cage of unclean birds ; in which every imagination of the thoughts is evil, only evil, evil continually ; may, by the power of grace, be converted into an habitation for the High and Lofty One to dwell in. — Man, who is, by nature, earthly, sensual, and devilish, in body, soul, and spirit ; becomes heavenly-minded, spiritual, and like unto the Son of God, through the power of Him, who is able to subdue all things unto himself. Human apostacy, our fall from perfection and happiness into depravity and misery, — the ruin of our whole nature by transgression, — yea, the sin of the world, shall finally terminate

minate in the everlasting praise and glory of divine wisdom and grace. Since these things are so, why should it be thought a thing incredible, that He, whose power is almighty, should cause a den of thieves to become an house of prayer! a Pantheon*, a temple for idols, to be an house, in which his glory should be manifested among his people!

That this is no new thing; — that God *hath* done thus, the words of the text are a record: and, consequently, furnish us with a ground of hope for our expecting a repetition of the same miracle of grace and love.

* The Pantheon, in ancient Rome, was a Rotunda, built by Agrippa, the son in law of the Emperor Augustus. It was a temple built for the reception of all the heathen Gods; images of which were placed in it. — When Rome heathen was changed to Rome pꝑal, this temple was emptied of its heathen deities, A. D. 608. and dedicated, by Popé Boniface IV, to the worship of the Virgin Mary, and all saints. Its name was then changed; and it is now called by the Italians, *Santa Maria della ROTUNDA*. The building in the Spa Fields, being a circus like the Pantheon at Rome, received that appellation.

In order to shew the suitableness of the passage to the present occasion, I shall,

First, Notice some particulars of Jacob's history, preceding the transaction related in the text.

Secondly, Offer an explanation, or give the signification; of the words which remain untranslated. Then,

Thirdly, Endeavour to make a profitable use of what shall be spoken, by applying the same, in two or three different respects.

Jacob was as remarkable an instance of the power of converting grace; as any change already mentioned, can be of the divine omnipotence. — He was descended from the same impure stock, was a man of like passions and sinful infirmities, was by nature and practice a child of wrath, even as others. In the estimation of his brother Esau, and also of his father Isaac, he was a deceiver, Gen. xxvii. 35. One, who by subtilty had beguiled his father, and deprived his brother of his

his birth-right and of his blessing. But now, he was changed. Jacob, the supplanter, or deceiver, was called by a new name, Israel, i. e. a prince, or, an upright one, with God.

Various circumstances of his life were such, as are common to all the people of God. He had many troubles, was frequently in tribulations, and endured divers trials of afflictions; but the Lord delivered him out of them all. More particularly, every thing, respecting him and his seed, was settled and predetermined, before he came into the world.—God making choice of him in preference to his brother; God's purposes concerning him, through time, to a blessed eternity; the means by which these purposes were to be effected; were all pre-ordained, and fore-appointed: and the accomplishment of them was by Him, who bringeth all things to pass according to the counsel of his own will. — The apostle Paul has observed this in his epistle to the Romans, ch. ix. 11. *The children (Esau and Jacob) being not yet born, neither having done any good or evil, that the purpose*

purpose of God, according to election, might stand; not of works, but of him that calleth; it was said, The elder shall serve the younger. From whence, these two plain inferences may be drawn. 1st. That they who shall inherit the blessing promised to the seed of Jacob, are *ordained* thereunto of God.—2dly. That all the circumstances, events, and vicissitudes of their lives, are so many distinct acts of the *providence* of God, bringing about and effecting his purpose.

The chapter before us is an history of the commencement of God's accomplishing the blessing to Jacob.—He was called to go out of his native country, to a place that God had appointed for him, ver. 1, 2, 3, 4, 5. In New Testament language, he was called out of a state of nature into a state of grace, which should terminate in a state of glory. — Jacob obeyed the call. He went, v. 10. And, while he was going,—in the way of obedience, he was favour'd with a revelation, that Jehovah, the Lord of heaven and earth, would be a God unto him and to

to his seed after him.—A promise was made of the blessings of this life, and of that which is to come, ver. 13, 14.—Moreover, an assurance was added, that the presence, and the providence, of the LORD should ever be with him, to comfort and protect him, ver. 15. — “Behold, i. e. take notice, consider, ever remember, that — *I am with thee* — and *I will keep thee — in all places* — *whither thou goest ; — in all states, circumstances and conditions ; — and I will bring thee back again into this land (of Canaan):* — *for I will not leave thee till I have done that which I have spoken to thee of.*” Jacob had grace given him, enabling him to believe the promise, and to depend upon the faithfulness of the Promiser. The remainder of the history is a testimony, that all was done unto him according to his faith.

In perfect agreement with this, the Apostle teaches, Rom. viii. 28, 29, 30. Concerning all, who, like Jacob, are the called according to God's purpose, that they were foreknown, i. e. foreloved, of God. — That
whom

whom he did foreknow, or love from everlasting, them he did *predestinate*, ordain, predetermine and appoint, “not unto wrath, but to obtain salvation by Jesus Christ.” 1 Thess. v. 9. — That whom he did thus predestinate, them in time He *calls* out of darkness into his marvellous light; from the power of satan, unto Himself.—They, thro’ grace, *obey* the call: and, while they are in the way of obedience, the light of the knowledge of the glory of God, in the person of Jesus Christ, shines into their hearts.—Exceeding great and precious promises are given unto them.—Through grace, they believe; they judge him faithful, who hath promised.—By faith, they are justified; are the children of God, through faith.—That faith is of the operation of the Holy Ghost.—He is the SPIRIT of sanctification. They are sanctified by HIM.—Are made meet, or fit, to be partakers of the inheritance of the saints in light.—They who are *called, justified, and sanctified*, are *kept* by the mighty power of God unto eternal salvation. God never leaves nor forsakes them. *Glorification* is their
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everlasting portion. Thus it was with Jacob, and thus it will be with all the family of Israel.

When Jacob, in obedience to the divine command, was going to the place which God had told him of; he lighted upon a certain place*, the name of which was Luz,

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ver.

* Contrary to the common opinion, that Jacob lay abroad, this night, in the open field, or road; the 19th verse declares, that he was in a city. — And, if the eleventh verse be carefully compared with the original, it will be evident, that Jacob had not such a bad lodging as is generally supposed. That he did not, like a vagabond, lie on the bare ground, without covering, and with nothing but a stone for his pillow. — It seems more probable, that these stones had been an altar to the true God, which had been thrown down, but which Jacob replaced, and sat up *מראשתיו* *his Chiefs*, the *Heads*, figures of the CHERUBIM, which were THE SIMILITUDE OF THE GREAT ONES: And that he lay down to sleep, not so much with fatigue, as in faith and hope of a divine revelation to be made to him in a vision. The context, from verse 12, justifies this supposition.

The ladder was an emblem of communication between JEHOVAH, who was above in heaven, and man on earth. The angels, or *sent* ones, ascending and descending, were the LIGHT and SPIRIT. — For the only communication between God and man is by the mediation of Christ, the TRUE Light, and the HOLY SPIRIT.

ver 11. and 19.—This is one of the words, which, according to the method proposed, comes now to be explained.

The Lexicons interpret this word by the following, to *distort*;—to *turn aside*;—to be *crooked*;—to be *froward*, *perverse*, or *out of the way*.—Hence, probably, some commentators judged, that the word was used for the medlar tree, the branches of which are more *crooked*, and as it were *distorted*, than those of any other.—Several suppose, it stands for any *nut tree*, as the hazel: but scarce any branches are so strait and tapering, as those of the hazel. This last interpretation, therefore, by no means suits the idea of the word: which, in material things, is *crookedness*; in mental, *perversejeness*. It is frequently used in the holy scriptures; and very often occurs in the book of Proverbs.—Chap ii. v. 15. is translated, “ whose ways are crooked, and they *froward* in their paths.” And again, in ch. iv. 24. “ put a way from thee a froward mouth and *perverse* lips.”

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To be *turned out of the way* ; — to be in *crooked paths* ; to be *froward* and *perverse* ; are expressions, denoting a contrariety to the will and law of God. All, who are in these ways, are the ungodly. The ungodly are the profane, of every sort. Profaneness comprehends all ungodliness and unrighteousness of men. This word *Profaneness*, as it includes all the ideas mentioned, seems to be the true import of *Luz*.

In the days of Jacob, the earth was wholly corrupt, and men were departed from the knowledge and worship of the true God. The city, where Jacob rested in his journey to Haran, probably, was like the city of Athens, in the time of St. Paul, wholly given to idolatry ; a profane place : therefore distinguished, and known, by the name of Luz, i. e. the City of Profaneness.*

* It is impossible for any one to assign the reason for which the city was thus called ; or to say by whom this name was given to it, whether by believers or others. It sufficeth, that this was the name.

It is very extraordinary, but not less true, that there is a word in the original Hebrew of this verse, which every one of the modern translations has omitted*. The word is אולִּים *Aulim*; which, in other places of the sacred writings, is rendered, *a porch*. In the books of Kings and Chronicles, where the temple of Solomon is described, it often occurs: as in 1 Kings vii. 6. "he made a PORCH OF

* In the English translation by Tindal; — in Granmer's bible; — in the bible called *Queen Elizabeth's*; — in Ainsworth's annotations; — in the French translation; — in the Vulgate; — in the Latin of F. Junius and Tremelius; — in the Dutch annotations; and even in the interlineary version of Arius Montanus, the city has no other name than Luz. — אולִּים is considered as a particle, and rendered, *but truly*, — *notwithstanding*, *aulieu que*, *siquidem*, *whereas*, *et*; by all which it is commonly rendered. It may seem rather bold in me to set my opinion against such authorities. However, for the satisfaction of the reader, I can produce an evidence in my behalf, which cannot be excepted against. A translation which has the pre-eminence over all others. I mean, the translation of the LXX. There the name of the city is Aulim-Luz. — Gen. xxviii. 19. Καὶ ἐκάλεσε τὸ ὄνομα τῆς τοῦ αὐτοῦ οἴκου Θεοῦ. καὶ ὄταμναοῦζ ἢ ὄνομα τῇ πόλει τὸ πρὸ τέρου.

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"PILLARS:" a building supported by pillars, i. e. a Colonnade. If then we insert the original word into our translation, the last sentence of the text will read thus, "But the name of that city, aforetime, was called Aulim-Luz." In English, THE COLONADE OF PROFANENESS.

In this place, God was pleased to reveal himself to Jacob; and to make known to him, that the perfections of Deity were engaged to preserve and bless him and his seed for ever. On account of this divine appearance, Jacob gave the place a new name, calling it Beth-El, i. e. an house of God,

Some there are, who think it improper to convert this building, which, it is notorious, has been a *Colonnade of Profaneness*, into a place for the public worship of Almighty God. But this passage of the holy scripture sufficiently evinces, that such a supposition is an error in judgment. It ought to silence every cavil of the world; and is a most encouraging authority for proceeding in the present

sent undertaking. Indeed, if such a change had not been, there could not be a place of worship on earth; for the whole world lieth in wickedness, and every spot of it is full of profaneness. What was the holy land, prior to the divine revelation there, but the most profane of all places, a land that was defiled with every abomination? Yet, God pitched his tabernacle at Salem; and the Holy One dwelt in Zion, which formerly was the metropolis of Canaan.

What were the places where the apostles planted Christian churches? What was Rome? Ephesus? Colosse? Corinth? but places full of idolatry, all wickedness, every kind of profaneness. Yet, in these, God was worshipped in spirit and in truth. The gospel of God our Saviour was preached with the Holy Ghost sent down from above, and the name of the Lord Jesus was magnified among them. So that, till an impropriety can be fixed on the apostles, for having made so great a change in those places; none can

fairly be against our opening this building, for the same blessed purposes.

Let us proceed, to ascertain the exact signification of the name, which Jacob gave to the place, where he was favored with a divine manifestation. He called it Beth-El.

Beth is the common Hebrew word for an House. El, or more properly Al, is frequently translated God.

There are several words in the Hebrew bible, as Al, Alehim, Jehovah, &c. which, in our tongue, are rendered God. A term which we apply to each of the Persons in the ever blessed TRINITY. We say, the Father is God; the Son is God; and the Holy Ghost is God. — God is a term, or name, which does not convey to our minds the ideas or significations of the several original words. It gives no information to our understandings, of a relation between the Deity and mankind. It does not instruct us in a knowledge of the distinct offices of the

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ETERNAL THREE in the COVENANT of redemption. Consequently, it does not, cannot enable us to distinguish *which* of the DIVINE PERSONS is spoken of, in the different places where the word GOD is used. — The utmost idea of the SUPREME BEING, with which it furnishes our minds (if we understand the etymology of the word), is, the *Good One*. But the original words are not indeterminate, are not thus defective. They declare the relation which the Creator stands in to the redeemed. As they are significant of, so they clearly express, the distinct covenant offices of each person in the blessed Trinity: and, therefore, which soever of the original names is used, it immediately conveys a suitable idea, and thereby informs those, who understand the language, Which of the divine persons is spoken of.

Attending to the precise signification of the word El, we shall, I trust, attain the most satisfactory information; and be able to determine, Who of the divine persons it was, that appeared unto Jacob; — to whom that place, which aforetime was called the colonade.

lonade of profaneness, was dedicated; and, afterwards, was called, the House of God.

El, or Al, signifies *Power, Strength, Might*, that cannot be resisted. And, when applied personally, is declarative of that person's being a MIGHTY ONE. Hence it is used for the Supreme Being, or God; because he is All-mighty.—But,

When this attribute in the Deity is revealed to his chosen people, it is in such a way, as to assure them, that God engages to put forth that power for their safety. Thus, Gen. xvii. “I am the Almighty God:” therefore, “I will multiply thee exceedingly.” “I will make thee exceeding fruitful.” “I will establish my covenant with thee, for an everlasting covenant; to be a God unto thee, and to thy seed after thee.” — But salvation, or the power of saving men, is solely attributed unto Christ. He is the Savior of the world. Christ is the second person in the Godhead. He is God the Savior. He is MIGHTY, yea ALMIGHTY, to save. He

is ABLE to save to the uttermost. — In this sense of the word El; in its being applied personally, and by what is written concerning Him through whom salvation cometh; there is more than a strong appearance, that this name belongs to the second person in the Trinity: even to Christ as God, who covenanted to save sinners. But,

2dly. El likewise signifies *interposition*, a *being between*: as any thing which is used to ward, or keep off, that which may damage or hurt another*. Also, a *going between*, or making up a difference between two or more differing persons, to reconcile them to each other†. In this sense of interposition, it describes the office of a mediator. Another meaning of this word, is, to *intercede by sup-*

* The ark, which Noah built, *interposed*, or was between its inhabitants and the destroying deep beneath, the raging billows on the sides, and the showers of rain descending from above.

† Thus did Moses towards two of the Hebrews, Exod. ii. 13. and Acts vii. 26.

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plicating one party in the behalf of another*.

Under this signification of the word *El*, as an Interposer; it is evident, that the second person of the Trinity is intended, who, by uniting the human nature to his own, became the Surety for his people: interposed his own person between sinners and the wrath due to them; bearing their sins, and the punishment of them, in their stead, in his own body.—Who is the mediator between God and man.—Who hath made reconciliation.—Who ever liveth to make intercession, and still interposes in the behalf of transgressors.

3ly. *El* signifies *irradiation*, i.e. shining, or putting forth rays of light.—The sun, in the heavens, is the fountain of light, to our natural world. The streams, rays, or flux of light, which flow from thence, are the irradiation.

* Thus did Judah entreat Joseph for Benjamin, Gen. xliv, 18. to the end.

The moon, and the other planets, being shone upon by the light of the sun, are irradiated, and reflect that light to the earth. By the irradiation of the sun, we are enlightened. In or by that communication we see and enjoy natural light. — When, therefore, the word *El* is applied to a person, it bespeaks that person to be an *Irradiator*. — It is written, *God is LIGHT*: and, that, in his light, we, being shone upon, see light: i. e. the light of spiritual and eternal life. It is written again, *Christ is that true light, which enlightens, or irradiates, every one that cometh into the spiritual world*. This signification of the word can only be applied to Christ: therefore, it is a name by which the second person in the Trinity is revealed to men.

Hence it is apparent, (as these interpretations of the word *El* are applicable only to the person of the Lord Jesus Christ, He being the **MIGHTY ONE** in whom only are safety and salvation, and who is the surety for sinners, and The Light of the World); it is, I say, apparent, That, in this place, and in all others, where

where the word El is used, as a name of God, the second person in the adorable Trinity is to be understood: even the Lord Christ, who, in union with the Father and the Holy Spirit, is God over all, blessed for ever.

Hence it is equally certain, that the divine presence, which was manifested to Jacob in a vision at Aulim-Luz, was a revelation of the Lord Jesus Christ. Who was and is the God of Abraham, of Isaac, and of Jacob; and in whom all the families of the earth are and shall be blessed,

Consequently, that place, which was once known by the name of Aulim-Luz, or the Colonnade of Profaneness, was, by being sanctified by the divine presence, dedicated to Jehovah-El, the LORD ALMIGHTY; who, after that time, was to be manifested to the seed of Israel, in a body of human flesh,—was to have all power in heaven and earth, to redeem and save his people. As Man, He was to interpose his own life, for the life of the souls of men.—As God-man, He was to be their mediator ;

diator ;—was to bring in an everlasting Righteousness ; — was to make reconciliation ; — was to yield perfect satisfaction to law and justice.—Who, when he had overcome death, was evermore to live to make intercession.—In whom the offices of Prophet, Priest, and King, were to be united : and as such He is to reign, for ever and ever. To this blessed and ever glorious person, Jacob dedicated the place, where he was favored with the divine presence : and therefore called it, Beth-El, — the House of God.

Having opened and explained the text in the manner proposed ; I come now to the application.

1. It must be observable, how strikingly similar this building has been, to the place mentioned in the text. THAT, as this, was a Colonnade of profaneness. May the similarity be complete ! May THIS, as that, be henceforth a Beth-El, an house for the Mighty God of Jacob. — It is dedicated to Him ; for the honor and worship of his holy name.—It is opened, with a design to set forth the
glory

glory of his divine nature as GOD; the excellency of his human nature, as MAN; the perfection of the work of redemption, completed by him as God-man. It is opened, for preaching the doctrines of Christ, as contained in the 39 articles of the church of England. It is opened, with a view and hope, that many, who shall assemble here, may be brought to the knowledge, to the faith, and to the obedience of Christ. — And as it is probable, that not a few of the present auditory know, by their own experience, that this building was indeed a place of profaneness; may they, as Jacob was, be favored with a divine visit. Here may God meet them, and make himself known to them as their Savior. Then they will confess, as Jacob did, ver. 17. “This is, *now*, “none other than the house of God, this “is the gate, a porch to heaven.”

2. But, great as the alteration, made in this building, is, from what it was; If ever men are permitted to see the face of God to their everlasting comfort and consolation, a greater change must be made in them: for,

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The heart of every man, by nature, is Luz ; a city of profaneness, — a temple of idols,—full of deceit, and desperately wicked. By the natural depravity of the human heart, and the innumerable evil imaginations which dwell therein, it is become a den of thieves, which rob God of the glory, honour, and worship, that are due unto Him ; and which deprive men of the possession of true happiness, the favor and blessing of God.—The will, the inclinations, the affections of the heart, are perverted ; turned out of the right way ; misplaced ; altogether contrary to the mind of God.—These, if ever we partake of eternal happiness, must be rectified. The will must be brought into subjection to the will of God ; — the inclinations must approve and pursue those things which God approveth, and commandeth ;—and the affections must be set, not on things of the earth, but on those which are above. The heart must be so renewed, as to become a Beth-El, an house of God. The kingdom of God being within us, as saith our Lord, the renewed heart is the throne of that kingdom, where God delighteth to dwell.

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3. As the heart, or the inward man, must be changed; no less, also, must the outward man, i. e. the life and conversation.—The life of man, in a natural state, is thus described by the apostle Paul, Eph. ii. 2. *It is according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience: in the lust of the flesh, fulfilling the desires of the flesh and of the mind, thereby proving man to be, by nature, a child of wrath.* — If ever such an one be an inheritor of the kingdom of heaven, he must be redeemed from his vain conversation; must not be conformable to, but must be transformed from, the world; must not walk as they who know not God; but, being renewed in the spirit of his mind, he is no longer to be dead or barren, but must become fruitful in every good word and work: his life is to be consecrated, and devoted to God. Yea,

4. Our bodies must be houses for God. *Know ye not, saith the apostle to them, who, being converted, were justified and sanctified, that your bodies are the temples of the*

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Living God? Before conversion, all the parts of the body are so many servants to uncleanness, and of iniquity unto iniquity. All the senses, so many inlets for sin; and all the members of the body, so many instruments of unrighteousness unto sin. — Man, every man, by nature, in body, soul, and spirit, is a tabernacle of profaneness: and, unless he be changed, and renewed in the spirit of his mind, be transformed in his life, and yield his members as servants to righteousness unto holiness, his end cannot be everlasting life.

As such a change is needful for every person in a natural state, in order to his being a partaker of a blessed eternal state; yet, since no creature can alter its own nature: How is this mighty change to be effected? I answer, the way and means lie before us. The change is effected, by divine manifestation; by a revelation of Christ to our souls, our minds, and consciences. — But revelations by visions are ceased. All, who pretend to expect them, are gross enthusiasts.

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The Bible is now the revelation of the true God. It is the testimony of Jesus Christ, that which giveth the knowledge of salvation by Him.—But the written word alone is a dead letter ; it is the SPIRIT that quickeneth, that putteth life into it, and maketh it effectual to the saving of the souls of them that hear or read it.

The ordinary way, in which the scripture is made the power of God unto salvation, is, When the word of God is read or preached, and accompanied by the teaching of the Holy Ghost ; the *understanding* is opened to understand the things related. The evidence for the truth of them is strong and convincing. Therefore they are believed. The whole contents of the book may be reduced to two particulars:—1st. The ruin of mankind by the fall ;—and, 2^{dly}. The recovery, from that ruin, to the perfection of bliss, by the redemption that is in Jesus Christ. By what is written concerning the evil of sin, and the punishment threatened against those who commit it; the conscience

is awakened, the judgment is convinced, and the heart and the mouth of the person confess that himself and the whole world are guilty before God. The man feels his inability to make any *satisfaction* for past transgressions; and that it is altogether impossible for him to render such an *obedience*, as the law requires. He becomes sensible of his want of a Savior; and is assured, that none less than One who is ALMIGHTY, can save him from the just judgments of the righteous God.

The same invisible and powerful Agent, the Holy Spirit, who by the ministry of the word gave him the knowledge of his lost state, in consequence of the depravity of his nature; by the ministration of the same word, reveals or makes known to him a Savior, who is Christ the LORD: gives him an understanding to receive and believe the record, concerning the Godhead of Christ; — that though he were a man like unto himself, in all things, except sin; yet, to that manhood was united the nature
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which is God blessed for ever. — The evidence for this is so full, indisputable and satisfactory, that the person is assured that the man Christ Jesus, who bowed his head upon a cross on Mount Calvary, was also THE TRUE ALMIGHTY GOD, by Whom and for Whom all things were made, and by Whom they consist to the present moment. He is instructed in the knowledge and belief of the excellency of the human nature of this wonderful person; that he was without spot or blemish,—that in Him was no sin,—that He did nothing amiss, but all things well,—that his obedience to the Law was perfect Righteousness, and his sufferings and death a complete atonement for sin; — that these, his active and passive obedience, all that he DID and SUFFERED, could not be for any benefit to Himself, but for sinners of mankind, and for their everlasting salvation.—One, thus instructed in the knowledge of Christ, and the redemption that is in him, meets with promises suitable to his case, replete with such blessings, as he finds he stands in need of.—He knows
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in whom he believes, and judges Him faithful who hath promised. He perceives that all the attributes of God can be glorified in preserving him to eternal life. He approves, prefers, and acknowledges "this is all my salvation, and all my desire."

Men and Brethren! We all call ourselves Christians. Have we ever experienced such a manifestation? Has ever the knowledge of ourselves, of the Person and work of Christ, thus been revealed to our understandings and consciences? — If, like Jacob, we have been thus highly favoured; our hearts, and bodies are temples of God, and our lives are devoted to Him. — In prayer to our Father, who is in heaven, we have no other plea for the pardon, and the remission of sin, but the merit of the sacrifice of that Lamb of God, who took away the sin of the world. — We have no dependence for the acceptance of our persons, or for the enjoyment of eternal rewards, but as we are found in the Righteousness of our Savior. — We are sensible, that no preparation

ration can fit us to partake of the inheritance of the saints in light, but as we are sanctified by the Holy Spirit, dwelling in us, and abiding with us.

To whom grace is given thus to believe, they have hope towards God; because He hath promised, "whosoever cometh unto Him, shall in no wise be cast out". Their consciences bearing witness, that they do draw nigh unto God in this way which He hath appointed, they expect to be received, accepted, and blessed, by Him, for ever: and till they receive the end of their faith, they have the same word of promise to depend on, for their support and encouragement, which Jacob had. In all their trials, difficulties, afflictions; yea, in death itself, He who is the God of their salvation saith to each of them, Behold, I am with thee, and I will keep thee in all places whither thou goest, and I will never leave thee nor forsake thee, till I have done that, which I have spoken to thee of: until that, which was begun by grace upon earth, shall be
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perfected in glory in heaven.—In the assurance of this, every such person may joyfully repeat the words of Jacob, ver. 20. Since God hath been with me, and hath kept me in this way that I am going, and hath given me bread to eat and raiment to put on, and I am going to my heavenly Father's house, the mansions of everlasting peace; — Now, from henceforth, JEHOVAH JESUS shall be my LORD. and my GOD.



F I N I S.

E R R A T A.

- Page 12. line 9. in the note, place a comma after *aulien*.
 — 12. line 10. in the note, for *it*, read *γ*.
 — 19. line 16. for 3ly, read 3dly.
 — 26. line 14. for *preson*, read *person*.

